AN INFORMATION to all good Christians vvithin the kingdome of ENGLAND, from the Noblemen, Barrons, Borrows, Ministers, and Commons of the kingdome of Scotland, for vindicating their intentions and actions from the unjust callumnies of their enemies.

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AN INFORMATION

To all good Christians, &c.

THE work of reformation now renewed, and farre advanced in this Kingdome, hath in the whole progresse, met with all the opposition which the subtil malice of Romes emissaries our adversaries could plotte. But God hath hither-to disappointed all their intentions, and turned *Achitophels* wisedome into folly: And now when they cannot beat down the walls of IERUSALEM, they labour to undermine it with calumnies, according to the damnable maxime, *& calumniare audacter, semper aliquid harebit*, & like *Tobias*, *Sanballat*, and such like, will not be wanting to oppose mightily the building of *Ezra* and *Nehemiah*, by saying to the King, *Why is the rebellious citie builded?* The same steps are now traced by the authours of novations, in this Church, who taking the advantage of their opportunity (which we want to our great regrate) and being greatly assisted and stirred up by some of their own coat, perniciously

ouſly and popiſhly affected, do there-upon preſume to whiſper unto his ſacred Majeſtie, and ſpread abroad in the neighbour Kingdome of *England*, moſt untrue, and damnable aſperſions, (by and attouer the particulars layed to our charge, in the Proclamation, 18 of *December*, which are largely anſwered in our Proteſtation already publiſhed) venting with equall impudence and malice, that we do only pretend religion, but do intend to ſhake off the moſt lawfull yoke of authoritie, by changing the forme of civill government; to invade our neighbour kingdome of *England*, and inrich our ſelves by the ſpoils thereof. Although our conſcience bear us teſtimonie againſt theſe untruths, and make us think charitably, that no men underſtanding rightly Religion and Policie, will grant belief unto theſe aſperſions, forged againſt the bodie of a Church and Kingdome; yet being certainly informed, that the authours of our novations and the arch-enemies of reformation, have laboured to poyſon his Majeſties ſacred Ears with thoſe imputations, and diſperſed the ſame with open mouth among the ſubjects of *England*, we were forced to vindicat our innocencie and wyp away all impreſſions which thoſe challenges might make in the beliefe of any, firſt by our Supplication given into the Lords of ſecret Councell 31 of *Iannary*, and now by this our anſwer and publick declaration to the world: whereby wee take GOD to witneſſe, that Religion is the only ſubject, conſcience the motive, and reformation the aime of our deſignes: For attaining whereof, wee have never ſtrayed from the humble and loyall way of petitioning his

his Majeſtie for legall redreſſe; but doe yet, according to our bound duetie, beg the conſummation of our happie beginnings, by the holding of the Parliament, for the ratification of the acts of the Aſſembly indicted by his royall authority; and as we have often hereto-fore profeſſed in our Supplications, religiligiouſly ſworn in our ſolemne Cóvenant with GOD Almightie, and publickly declared before GOD and men in all our Proteſtations, made in the view of heaven and earth, that we had never the leaſt intention to caſt off our duetifull obedience unto his Majeſties moſt lawfull authoritie; So we do hereby renew the ſame, and ſolemnely declare, that our loyall breaſts have never harboured any thought againſt our gracious Soveraigne, his Perſon, and government, to whom wee daily and earneſtly pray the KING of Kings, to grant long and happie reigne over us; and when he ſhall bee crowned with immorrality, that there may not want one of his Seed rightly to rule us, and to ſit upon his throne, ſo long as the Sun and Moone indureth. For wee acknowledge that hee is the Lords Vicegerent, ſwaying the Scepter of this Land, tranſmitted to him, by ſucceſſion, of ſo many royall Anceſtours, as none other King in the world can parallell the ſame, and none other Nation compare with us in the glorie of Antiquitie, under that lawfull ſubjection, to one Line of native borne Princes: which we will never deface, by any unnaturall and impious cogitation againſt the Lords Anointed; but heartily wiſh that ſhame and confuſion may be printed upon the face of his enemies, and that wee might bee happie in the occaſion to expoſe

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our lives and fortunes to the greateſt hazard, for maintenance of the Perſon and authoritie of our dread Soveraigne, and increaſe of his honour. *Let mercie and truth preſerve the King.*

As for our intention to invade *England*, we atteſt the everliving God, who is conſcious of our moſt ſecret thoughts, that we never had any ſuch deſigne or motion, to offend or wrong in the ſmalleſt meaſure any other Nation, much leſſe our neighbour Kingdome, living in one Yle, under one King, with as litle controverſie, and as much affection, as hath been betwixt two Nations once at variance, but now happily reconciled, and tyed together by moſt ſtrait bands, which we deſire rather to increaſe then diminiſh by any act of unjuſt hoſtility. And albeit we be confident that the inprobabilitie of this challenge, will ſtop the way of all credite to it; yet to confound theſe reporters in their malice, we will ſhortly relate our regrats and fears, our deſires and reſolutions, with that freedome and ſinceritie, which may evidence our brotherly reſpect to the ſubjects of *England*, and controll the falſe ſurmiſes of intentions againſt them: we regrate together with our dear Chriſtian brethren of our neighbour Nation, that we ſhould have ſo evident and ſenſible experiences of the dangerous plots ſet afoot, and intertained by the Church-men of greateſt power in *England*, for introducing novations in Religion, by corrupting the Doctrine, changing the Diſcipline, daily innovating the externall worſhip of God, preaching publickly, and maintaining points of *Arminianiſme*, and heads of poperie, defending and advancing preachers and profeſſours

feſſours of that judgement, and allowing books ſtuffed with that doctrine, fyning, confyning, and baniſhing all ſuch as in conſcience of their duetie to God, labour to oppoſe the doctrine, diſcipline, or worſhip of the Kirk of *Rome*, by their incroaching and uſurping upon the Kings Majeſties prerogative, tyrannizing over the conſcience, goods, and eſtates, of perſons of all qualities within that Kingdome: And not being content to keep within their own precinct, did induce, aſſiſt, and incourage the pretended Arch-biſhops, and Biſhops of this Kingdome, to preſſe not only a conformitie of this Church, with that of *England*, in matter of ceremonie, but alſo with the church of *Rome*, in the points moſt ſubſtantially erronious, as appeareth by theſe books of common prayer and canons, found to bee a maſſe of popiſh ſuperſtition, doctrine, and tyrannie, which was confeſſed to have been firſt plotted, then corrected and interlined in *England*, ſent down to their aſſociats the pretended Arch-biſhops, and Biſhops of this Kingdome, to bee printed and preſſed upon the whole Church here, without order or conſent, as the only forme of divine worſhip and government of the Church, to make us a leading caſe to *England*: required by their letters, Stats-men, Noble-men, and Burghs, to further the advancement thereof, perſwaded his gracious Majeſtie, to declare theſe books, full of popiſh ſuperſtition, yet to bee free of it, and to be fit means of edifying this Church: cauſed his Majeſtie prohibit the lawfull meetings, and humble ſupplications of his Subjects, under pain of traiſon, and to eſteeme of his good Subjects as of treatours

tours and rebels, for discovering this wicked plot, complaining thereof, and for their renewing of their nationall Covenant with God, and their alledgance to his Majestie, to threaten them by publick proclamation, with utter exterminion, and ruine, hath by their calumnies, moved his Majestie to discharge under the pain of treason, the sitting of our free generall Assembly, indicted by his Majestie, after so many supplications, and to ingadge his royall word of a Prince, to defend all disobeyers of the Church, to threaten and prepare for an invasive war against his most ancient loyall native Kingdome; to distrust all our supplications, oathes, and declarations, ingenuously and humbly made, and thereby they have indevoured so farre as in them lyes to alienate his Majesties heart from his people, and estrange their due bound affections from him, if it were possible; and in end for the full accomplishment of their wickednes (as we are informed) have made his Majesty follow the advice & counsell of professed papists, and to intrust them with the chiefest charges of the armes and armies now preparing for the threatned invasion of this Kingdome, and still intend to raise jealousies in the body of the one Kingdome against the other, and so to commit them together, which we beseech God to prevent, and hope it shall bee above their malice: The Lord opening the eyes of our Soveraigne, and of our neighbour nation, to discover that treacherie, whereby nothing is intended but to joyn the two Kingdomes in bloudy warre, that so reformed Religion may be extinguished and poperie introduced, which then may be easily effectuate, when both sides

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are weakned, and ſo may bee the more eaſily ſuppreſſed by the papiſts, having all power and charge in their hand, being already too ſtrong in *England*, and incouraged with the expectation of forraine helpe, ready to accept that advantage, ſo much prejudiciall to his Majeſties honour, power and manifold declarations, for the maintenance of the reformed Religion, whereof he is the defender. We have alſo reaſon to regrate, that any within that Kingdome ſhould give more credite to falſe calumnies, cunningly invented to foment their jealouſies, and make them prepare for invading us their brethren, then unto our ſolemne Proteſtations, Supplications, Declarations, and Covenant with GOD himſelfe. Yet we are fully confident, that ſuch are only drawen there-unto, partly through the miſ-information of our adverſaries, and partly for lack of cleare information, concerning our moſt loyall and Chriſtian proceedings: And therefore doe moſt heartily wiſh, they may with wiſedome and charity, ſuſpend any further giving credit to things of that kinde, till they may have occaſion to receive full information of the truth: And we regrate that any ſhould think the ſtanding of Epiſcopacie in the Church of *Scotland*, an juſt ground for invading of, and making war againſt this Nation, and conſequently to raiſe up the old nationall bloud-ſhed and quarrels, which are now happily changed into a ſweet peaceable conjunction of hearts and affections, ſeeing Epiſcopacie in this Church, is contrare to our ancient reformation, confeſſion of Faith, and oath of this Church and Kingdome, whereby that government was abjured which

cannot reasonably offend any other state or Church, who may bee ruled by their own laws and warrand, but as in every matter which falleth in deliberation to be put in execution, Iustice should be the mover and efficient, and benefit either in profit or honour useth to bee the end; So especially in this weightie businesse, it should be well pondered, if this act of invading us by warre, for keeping our oath to God, and obeying the lawfull constitutions of our Church and Kingdome, be just upon the part of the invader, or if the benefit of re-establishing Bishops upon us will recompense the losse of so much Christian bloud, & hazard of dissension & war, whereof the event dependeth upon the Lord of hosts: but it is obvious to every mans consideration, that this war is by our adversaries intended for another end, & hath a more deep dangerous reach: other wise the Prelates if either good Christians or patriots would rather quit their Minion ambition, and worldly pompe, then ingadge two Kingdomes, with the hazard of true Religion.

And that none may suspect the sinceritie of our intentions, the lawfulnesse of our proceedings, or the truth of our declarations, and accusations against the enemies of our reformation and peace, we are able, and wish to have occasion to justifie the same before the world: for unlesse we should have closed our own light, and resisted the known will of God, acknowledged, subscribed, and sworne by his Majestie, and our predecessours, in a solemne Covenant with God, and so often confirmed and ratified by acts of this church and kingdome, since the reformation, we could not omit any thing which we have

done. And albeit we be an Church and Kingdome, as free, ancient, and independent, as any other in the world: yet for clearing the minde of our neighbour nation, from all mis-information, and mis-construction of our intentions and proceedings, and to verifie the lawfulneſſe, and abſolute neceſſity of our actions, and acts of the late Aſſembly, we do aſſure our ſelves, that if the Eſtates and Parliament of *England*, were conveened, and the whole progreſſe of this buſineſſe faithfully repreſented to them, they would without doubt be ſo farre from cenſuring or condemning what we do, that they would rather bee moved to become petitioners to his ſacred Majeſtie on our behalfe, and approve of the equitie and loyaltie of all our proceedings in this cauſe: And therefore in the mean time, wee intreat that no true Engliſh heart entertain any jealouſies of us, who are confident of the innocencie of our proceedings and intentions, free hither-to of all blemiſhes againſt our Soveraigne or neighbour nation, as wee do beg the occaſion of manifeſting the ſame to them, and to all the world, as we have upon the knowledge of theſe miſ-reports of us, cleared our ſelves of any ſuch intention by our great oaths every one to another at our moſt frequent meetings.

The obtaining of this our ſo peaceable and juſt deſire, ſhall not only bee comfortable to us, their Chriſtian brethren, ſerving as a farther tye to unite our affections in time to come, and ſtirre us up to poure our heartie prayers to GOD on their behalfe, but without all queſtion, the righteous Iudge of all the world, ſhall make you reap the fruit thereof one

day, and who knoweth how soone.

In the meantime our care shall bee upon all occasions to make it appear clearly to all the world, how farre it hath alwayes been (and by the grace of God ever shall bee) from our intention first or last, to offer the least act of hostilitie to our neighbour Kingdome, except in so farre as we shall bee neceessitat in our own defence: and though (as God forbid) we should be forced thereunto, yet shall we remaine unwilling to conceive things of that kinde, to flow from the body of that Kingdome, with whom we intend no nationall quarrell, neither minde to wrangle with them, except in the case of invasion from them, but rather that this sturre hath been contrived and set forward by some ill affected persons to both kingdomes, with whom only our question is, & to whom alone we may justly intend according to their desert, as men who are set to ingadge both kingdomes in so bloudie a warre for their own base ends: and although a party raised from among our selves, fomented, and maintained from abroad, from whence we finde the sinews of that body within our selves to bee derived and maintained, may justly seeme to irritate, yet the vanitie and weaknesse of our intestine adversaries, even in this case of offence, is so farre from making us take fire, without manifest hostilitie offered, or ingadging us in any violent course that may interrupt the brotherly love and concord of these two Kingdoms, or blemish our holy profession in the least degree, as we are confident, no malicious mis-reports of our common adversaries, will induce our deare brethren to quarrell with us, for

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ſeeking to enjoy our Religion in puritie and our laws and liberties, according to the fundamentall conſtitutions of our Church and ſtate, when we are ſo well affected to them, as we are truely ſenſible of their grievous burthens, & intolerable ſufferings from the tyrannie of their hierarchie, and the fearfull bondage they underlye from the wicked counſel of their Clergie, ſuggeſted from Rome, and producing ſo dangerous innovations both in Religion and Policie.

This ſincere manifeſtation of our reall intentions, wee finde our ſelves obliged, to publiſh for ſatiſfying all good Subjects in our neighbour nation, being confident they are as deſirous to be confirmed in their good opinion of us, and ſo to be armed againſt all ſlanders and calumnies of thoſe that indevour the finall overthrow and utter exterminion of the Kingdome of Chriſt Ieſus from this whole Iſland: wherof we pray God, to avert the danger, & to grant us peace and puritie, which is the height of our deſire: for procuring whereof we ſhall employ none other weapons (except we be enforced) but faſting and prayer to God Almightie and humble ſupplications to our gracious Soveraigne.

Reviſed according to the ordinance of the generall Aſſembly, by me Mr. A. Ihonſtoun *Clerk thereto:*

At Edinburgh the 4 of February Anno 1639.

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